

W. Herbert.

A PITVOVS LAMENTATION OF THE MISERABLE ESTATE OF THE CHVRCHE

of Chyſt in Englande, in the time of queene
Mary, wherein is conteyned a learned com=
pariſon betwene the comfortable doctryne of
the goſpell, and the traditions of the poppe the
religion: with an inſtruction howe the true

Chyſtian oughte to behaue him ſelfe in
the tyme of tryall, Wrytten by
that worthy martyꝛ of god

Nicolas Rydley, late

Byſshoppe of
London.

Neuer before this tyme
imprynted.

Wherunto are alſo annexed certayne
letters of John Careles, wrytten in
the tyme of his imprisonment.

Peruſed and allowed according to the
Quenes Maieſties Iniunctions,

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A Lamentation of the
Church.



ALAS, what mysery is
thy church broughte
vnto (O Lord) at this
daye: Where of late y
wozd of the Lord was
truely preached, was
redde and hearde in euery towne, in
euery church, in euery byllage, yea
almoste in euery honest mans house:
alas nowe is it exiled & banished out
of the whole Realme. Of late whoo
was not glad to be taken for a louer
of Goddes woꝛde, for a reader, for a
redy hearer, and for a learner of the
same: & now (alas) who dare beare
any open countenance toward it, but
such as are content in Chꝛistles cause
& for his woꝛdes sake to stand to the
daunger & losse of all that they haue:

Of late there was to be founde of
euery age, of euery degree and kynd
of people, that gaue their diligence
to learne as they coulde out of gods
woꝛde, the articles of the chꝛistian
fayth, the commaundmentes of god

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and the lords praier. The babes and
younge childzen were taughte these
thinges of their parents, of their ma
sters, & wekely of their curates in e
uery churche: & the aged folke whi
che had ben brougnt vp in blindenes
and in ignozaunce of those thynges
whiche enery chzistian is bounde to
knowe, when otherwyse they could
not, yet they lerned the same by ofte
hearyng their chyldzen & seruauntes
repeating the same: But now, alas,
and alas again, the false pzophets of
Antechzist which are past al shame,
do opely pzearche in pulpets vnto the
people of God that the catechisme is
to be counted heresye: wherby their
olde blyndenes is broughte home a
gayne: for the aged are afraid of the
higher powers, and the youthe is a
bashed & ashamed euen of that which
they haue learned, though it be gods
woorde, and dare no more meddle.

Of late in euerye congregation
thzoughout all England was made
pzayer & petition vnto god to be de
liuered from the tyzannye of the by

shop

Pop of Rome and all his detestable enormities: from all false doctrine and heresie: And now alas, Batha hath perswaded Englād by his fals-
hed and crafte to reuoke her old god-
ly prayer, to recant the same, & pro-
uoke the fearefull wrath and indig-
nation of god vpon her owne pate.

Of late by straitte lawes and ordi-
nances, with the consent of the no-
bles and commonaltie, and full agre-
ment and counsaile of the pzelates &
clergie, was banished hence the beast
of Babylon, with lawes, I say, and
with othes and al meanes that then
coude be deuysed for so godly a pur-
pose: But now alas, all these lawes
are troden vnder foote: the nobles,
the commonaltie, the pzelates & cler-
gie are quite chaunged and all those
othes though they were herein made
in iudgement, iustice and truth, and
the matter neuer so good, bothe no
more holde then a bond of rushes, or
of a barley strawe, nor publyke per-
iurie no more feareth them then a
shadowe vpon the wall.

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Of late it was agreed in England of all handes, accordinge to Paules doctrine and Chrystes commaundement, as Paule saythe playne, that nothinge oughte to be doone in the church in the publike congregation, but in that tongue which the congregation coule vnderstande, that all might be edified therby, wheather it were common praiser, administratiō of the sacramēts, or any other thinge belonging to the publike mynisterie of gods holy and wholsome woorde: but alas all is turned vpsidedowne. Paules doctrine is put aparte: Chrystes commaundemente is not regarded: for nothing is bearde commonly in the Church but in a straunge tongue that the people doth nothing vnderstande.

Of late all men and women were taught after Chrysts doctrine to pray in that tongue which they could vnderstand, that they might pray with harte, that whiche they shuld speake with their tongue: Nowe, alas, the vnlearned people is brought in that
blyndnes

blindenes agayne, to thyncke that they praye, when they speake with their tongue, they can not tel what, nor whereof: their harte is nothing mynde full at all, for that it can vnderstande neuer a whyt therof.

Of late the lordes supper was duly ministred and taughte to be made common to all that were trew christians, with thanks geuing and settinge forth of the lordes death & passion, vntyll his returnynge agayne to iudge bothe quicke and deadde: But now alas, the Lordes table is quyte ouerthrowne, and that which ought to be common to all godly, is made priuate to a few vngodly, without any kinde of thankesgeuinge, or any settinge forth of the lordes death at all, that the people is able to vnderstande.

Of late al that were endued with the light and grace of vnderstandinge of goddes holpe mysteries, did blesse god whiche had brought them out of that horryble blindenes and ignorance, whereby in tymes paste be-

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inge seduced by Satans subtelfyes,
they beleued that the sacrament was
not the sacrament, but the thyng it
selfe, wherof it is a sacramente:
that the creature was the creatour,
and that the thyng whiche hadde
neyther lyfe nor sense (alas such
was the horrible blindenes) was
the Worde hym selfe, whiche made
the eye to see, and hath gyuen all sen
ses and vnderstandynge vnto man.
But nowe alas, Englande is retur
ned agayn lyke a dogge to her owne
domyt and spynge, and is in worse
case then euer she was: for it had ben
better neuer to haue knowen the tru
the then to forsake the truth once re
ceyued and knowen. And nowe, not
onely that light is turned into dark
nes, and goddes grace is receyued at
bayne, but also lawes of deathe are
made by hygh court of parliamente
masterfully to smothere by sword
sper and all kind of violence that hei
nous idolatry wherin that adozati
on is geue vnto the lyueles and vni
creature, whiche is onely deu vnto
the

of the Church.

the euerlyupnge God : yea they sape
they can and do make of bread bothe
man and god by theyr transubstanti
on. A wicked inuention, and Satans
owne broode.

Of late was the Lordes cuppe at
his table distributed according to his
owne comaundement by his expresse
wordes in his gospel as well to the
laytie as to the clergie, which order
Christes church obserued soo manye
hundreth yeres after (as al the aun
cient ecclesiasticall wyters do testy
fie) without contradictiō of any one
of them that can be shewid vnto this
day. But now, alas, not onely the
lordes commaundemente is broken,
his cuppe is denied to his seruantes,
to whom he commaunded it shuld be
distributed, but also with the same is
set vpp a new blasphemous kynd of
sacrifice, to satisfy & paze the pryce
of synnes, bothe of the deade and of
the quicke, to the great and intol
erable contumely of Christ our saup
our his death & passion, whiche was
and is the one onely sufficient and e

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uerlastinge anaplable sacrifice satisfactorie for al the electes of god, from Adam the fyrst, to the laste that shal be bozne in the ende of the woꝛlde.

Of late that commaundemente of god, thou shalt not make to thy selfe any grauen ymage, noꝛ any similitude oꝛ lykenes of any thyng in heauen aboue, oꝛ in earth beneath, oꝛ in the water vnder the earth, thou shalt not bowe down to them noꝛ woꝛship them: this comaundment of God (I say) was grauen almost euery where in churches, was learned of euery body bothe younge and olde: wherby, pon I mages that prouoked the simple and ignozant people vnto idolatry (as the wise man saith) were taken out of the churches, and straitly forbidden that none should any wher eyther bowe downe to them oꝛ woꝛshippe them: But now alas goddes holy woꝛde is blotted and rased out of churches, and stocks and stones are set vppe in the place therof. God commaunded his woꝛde so to be ordered that it mighte be had in conty-

nuall

nuall remembrance at all times and in euery place: and on the otherside be forbade ymages and idoles so to be eyther made or set in any place wher any shoulde bowe or woꝛshyp them: But now alas, that which god commanded is not passed vpon, and that whiche he forbiddeth is masterfully mainteined by falshe and craft, and wickedly vpholden.

Of late al ministers that were admitted to the publike office and ministry of goddes holy woꝛd, in their admission made a solempne professy, on befoze the congregation that they shoulde teache the people nothing as doctrine necessarie to attaine eternal saluation, but that which is goddes owne holy woꝛde or may be thereof grounded without any doubt: wherby banished and melted away of the selues many vaine yea wicked traditions of man, as were befoze the syer: but nowe at one bꝛunte they are reuiued and are in ful hope all to returne againe in as great strength as euer they haue bene. And howe can

any

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any man looke for any other thyng,
but whē you haue receiued the head,
you muste also receiue the whole bo-
dy withal, oz elles how can the head
abide? The head vnder Bathan of al
mischiefe is Antichrist & his broode,
and the same is he which is the baby-
lonical beast. The beast is he wher-
vpon the whoze sytteth, the whoze
is that Citie saithe John in playne
wozdes, which hath the empire ouer
the kinges of the earth. This whoze
hath a golden cuppe of abhominati-
ons in her hand, wherof she maketh
to drinke the kinges of the earth, &
of the wine of this harlot hath al na-
tions dronke, yea and kynges of the
earth haue lpen by this whooze, and
marchauntes of the earth by vertue
of her pleasaunte marchandise haue
ben made ryche.

Nowe what citie is there in al the
whole world that whē John wrote,
ruled ouer the kynges of the earth?
o, what Citie can be redde of in any
tyme, that of the citie it selfe, chalē-
ged the empire ouer the kinges of the
earth

Apoc. 17.

of the Churche.

earth, but onely the citie of Rome, & that sence the vsurpation of that see hath growen to her full strengthe: And is it not red that old and auncient writers vnderstande Peters former Epistle to be witten at Rome, and it to be called of him in the same Epistle, in plaine termes, Babylō: by the abominations thereof I vnderstande all the whole trade of the Romishe relygion vnder the name & title of Chyste, which is contrary to the only rule of al true religion, that is goddes worde. What woorde of god hath that dyuelishe drab for the mayntenaunce of her manyfolde abominations, and to set to sel suche marchaundise wherewith (alas the madnes of man) the wycked harlott hath bewitched almooste the whole worlde: Dyd not Peter the true Apostle of Chyste, of whom this stinking strumpette beareth her selfe so high (but falsely and without al iust cause) dyd not he I say, geue all the worlde warnynge of her pelfe and trashe, of her false doctours and apostles

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stles (for this whooze and beast wyl be called Dominus apostolicus, who so euer say nay) after this maner in his later epistle: There was among the people in tymes past false pꝛophetes as there shall be also amonge you in time to come false teachers, whiche shall pꝛiually byꝛnge in pestilent sectes, even denyinge the lord whiche hath bought them and redemed the, pꝛocuring to them selues swift dampnation, and many shal folloꝛwe their dampnable waies, by whō the waye of trueth shall be rayled vpon, and thꝛough couetousnes by counterfalte tales oꝛ sermons they shal (saith Peter) make marchandise vpon you. &c. And dothe not Iohn likewise in his reuelation, after he hath rekened by a great rablemente of this whoozes mystical marchandise, at the last (as though he wolū knit vp al in playne woꝛdes, without any myst at al, setting out the whoozes marchandise) reckon by amonge the rest, & concludeth sayinge, Et animas hominū, & is to say, & the soules of men too: *Wher*
vpon

of the Churche.

Upon I pray you elles rose this true
prouerbe in latin, omnia Romæ venalia,
al things for money are set to sale at
Rome? Was not that a worthy com-
mendation of Christs vicar in earth
that was written of our holy father,
one of the Alexanders a byshoppe of
Rome, thus I wene, in latine?

Vendit Alexander cruces, altaria Christum,

Vendere iure potest emerat ille prius.

These twoo verses in latin, I haue
red thus of one translated into eng-
lish rime.

Alexander our holy father the pope of Rome
selleth for money boi he ryght and dome.

And al kinde of holines y holy father doth not
to set to sel, redy money for to get. (Stich.

And eke Christ him selfe he dare be bolde,
to chop and chaunge for siluer and golde.

And why should any thinke this to be soze,
for what doth he sell but y he bought before?

I graunte these verses to be lyghte
gere, and the verse is but rude, but
alas such condicions were moze wic-
ked and leude then any wytte coulde
expresse. If these had ben but the sal-
tes of one oz a selwe in numbze, they

had

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had ben lesse pernicious, and mighte haue ben taken for personal crimes, not to be imputed vnto that see, but now alas the matter is moze the endent to al that hath godly vnderstanding, that these crimes be grounde upon lawes, be stablished by custom, and set forth by all kinde of wycked doctrine, falsed, & craft, and therefore are not now to be esteemed for any one mannes or of a felwe mannes personal crimes, but are now by lawes, custome, and doctrine incorporated into that wycked see, & maketh in dede the body of the beast wherby the abhominable whooze doth sit.

But you wolde knowe whiche be those marchandise which I said this whooze setteth forth to sell, for the which al her false prophetes with al theyr suggelings & crafty gloses can not byng one sote of goddes woorde. Surely surely, they be not onely all these abhominations which are come into the churche of England already, wherof I haue spoken somewhat before, but also an innumerable rable,

ment

of the Church.

ment of abominations and wicked abuses which now must needs follow As popishe pardons, pilgrimages, Romishe purgatoz, Romishe masses, Placebo & dirige, with trentales & Scala coeli, dispensations & immunities from all godly discipline, lawes and good order, pluralities, vnions, and tot quottes, with a thousande more. Nowe shall come in the flatterynge fryers, and the false pardoners and play their olde pzanckes and knaue-ry as they were wonte to do. Nowe you shall haue (but of the see of rome onely, and that for money) canonysing of suche saynctes as hath stode stoute in the popes cause, shrinyng of relicques and from any kynde of wickednes (if you wyl pay well for it) cleere absolution, a pena et culpa, wth thousandes of yeres, yea at euerye pooze bysshops hande and suffragan ye shall haue halowng of churches, chapelles, altares, superaltares, chalices, and of al the whole household stuffe and adoznament, which shall be vsed in the church after the Ro-

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mishe guile, for al these things must
be esteemed of suche hygge pryce that
they may not be done but by a conse-
crate byshop onely. O Lord, al these
things are suche as thy apostles ne-
uer knewe. As for coniuring (they
call it halowming, but it is coniuring
in dede) of water and salt, of chryste-
ninge of belles and suche like lighte
things, what nede I to speake: for
euery priest that can but reade, hath
power (they say) not only to do y but
also hath suche power ouer Chrystes
bodi as to make both god & man once
at y least euery daye of a wafer cake.
After the rehersal of the sayde abbo-
minations, and remembraunce of a
number of many mo, which (the lord
knoweth) yketh me to thinke vpon,
and were to long to describe: when I
consider on the other side the eternal
worde of god that abideth for euer,
and the vndefiled lawe of the Lord,
which turneth the soule fro all wic-
kednesse, and geneth wisdom vnto
the innocente Babes, I meane that
mylke that is wythout all guile, as

Peter

Peter doth call it, that good woꝝd of
god, that woꝝde of truth, which muſt
be grauen within the harte, and the
is able to ſaue mennes ſoules, that
whoſome ſede, not moꝝtal but im-
moꝝtal of the eternal and euerlyuing
God, whereby the manne is boꝝne a
newe and made the chylde of God,
that ſeede of God whereby the man
of god ſo being boꝝne can not ſinne,
as John ſayth (he meaneth ſo longe
as that ſeede doth abide in hym) that
holy ſcripture whych hath not bene
deuysed by the wytte of manne, but
taught from heauen by the inſpyra-
tion of the holy ghoſt, whych is pro-
fitable to teach, to reꝝoue, to coꝝrect,
to inſtruct and geue oꝝder in all righ-
teouſneſſe, that the man of god may
be whole & ſound, ready to perfoꝝme
euery good woꝝcke: when (I ſaye) I
conſyder thys holpe and whoſome
true woꝝde that teacheth vs truely
our bounden dewty towardeſ oure
loꝝde god in euery poynte, what hys
blessed wil and pleaſure is, what his
inſynfte greate goodneſſe and mercy

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is, what he hath done for vs, how he hath geuen his owne only dere beloved to death for our saluation, & by him hath sent vs the reuelatiō of his blessed wylle & pleasure, what his eternal word willeth vs both to beleue & also to do, and hath for the same purpose inspyzed the holy apostles wylth the holy ghoſt, and sent them abroad into all the worlde, and also made them and other dysciples of Chryſte, inspyzed by the same spyrit, to wryte and leaue behynde theym the same thynges that they taught, which as they dyd procede of y^e spyrit of truth, so by the confessyon of all them that euer were endued wylth the spirite of God, were sufficiente to the obteyning of eternal saluation: and lyke wylse when I consyder that all that man doth pzoferre in his regeneratiō when he is receiued into the holy catholyke church of Chryſt, and is now to be accounted for one of the liuely members of Chryſtes owne body, all that is groundeth vpon Goddes holy worde, and standeth in the pzoferre

of

of the Churche.

of that sayth, and obedyence of those
cōmaundementes which are all con-
tayned and compyled in Gods holy
wooꝝde : and furthermoze when I
consider whom our sayoure Chryst
pronounceth in his gospel to be bles-
sed, and to whō Moyses geueth hys
benedictions in the law, what waies
the Lawe, the Prophetes, the Psal-
mes, and all holy Scryptures bothe
newe and olde doth declare to be the
wayes of the Lord, what is good for
man to obtayne and abyde in Gods
fauour, whych is that sayth that in-
stifieth befoze God, and what is that
charity that doeth passe and excel al,
which be the properties of heauenly
wisdomme, and whych is that vnde-
filed religion that is allowed of god,
whych thynges Chryst himselte cal-
leth the weighty matters of the law,
what thyng is that which is only a-
uaylable in Chryst, and what know-
ledge is that that Paule esteemed so
much that he counted him selfe only
to knowe, what shall be the maner
of the extream iudgemēt of the later

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day, who shal iudge, and by what he
shal iudge, and what shall be requir-
ed at our hands at that fearful day,
howe all thynges muste be tryed by
the fire, and that that onely shal stand
foz euer whych Chrystes woords shal
allowe, which shalbe the iudge of all
fleshe to geue sentence vpon al flesch,
and euery liuyng soule, epyther of e-
ternal dampnation oz of euerlasting
saluation, from whyche sentence
there shall be no place to appeale,
no wytte shall serue to delude, noz
no power to wythstande oz reuoke:
when (I saye) I consyder all these
thynges and conferre to the same a-
gayne and agayue, all those wayes
wherin standeth the substance of the
Romishe relygion, (wherof I spake
befoze) it maye be euidente and easy
to perceaue, that these two wayes,
these two religions, the one of chryst
the other of the Romyshe see in these
latter dayes, be as farre dystaunte
the one from the other as lighte and
darkenesse, good and euyl, ryght-
teousnes and vnrigheteousnes, Chryst
and

of the Church.

& Belliall. He that is hard of beliese,
let him note and way well with him
selfe the places of holye Scryptures
whiche be appointed in the margent,
wherebpon this talke is grounded,
and by Gods grace he maye receyue
some lyght. And vnto the contem-
ner I haue nothyng nowe to saye,
but to rehearse the saying of the pro-
phet Esay, whiche Paule spake to
the Jewes in the ende of the actes of
the apostles. After he had expounded
vnto them the truthe of gods word,
and declared vnto theim Chryst out
of the lawe of Moyses and the Pro-
phetes from mornynge to nyghte all
the day long, he sayd vnto them that
woulde not beleue, well (sayde he)
spake the holi ghost vnto our fathers
sayinge, go vnto this people and tel
them: ye shall heare with your eares
and not vnderstande, and seinge you
shall beholde, and not see the thyng,
for the harte of thys people is waxed
grosse or dull, and with theyr eares
they are harde of hearyng, and they
haue shutte together theyr eyes that

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they shoulde not see, noz heare wyth
they eares, noz vnderstande wyth
their hartes, that they might return,
and I should heale theym, sayth the
lozde God. Alas England alas that
thys heauy plague of god should fall
vpon thee, alas my dere beloued con-
trei, what thing is it now that may
do the good? Andoubtedly thy plague
is so great that it is vtterly vncura-
ble, but by the bottomles mercy and
infinite power of almighty Godde.
Alas my deare countrey what haste
thou done that thus thou hast prouo-
ked the wrathe of God to poure oute
hys vengeaunce vpon thee for thyne
owne deserts? Canst thou be contēt
to heare thy faultes tolde thee? Alas
thou haste hearde ofte, and wouldest
neuer amende. England, thy faults
of all degrees and sortes of men, of
the magistrates, of the mynisters, &
of the common people, were neuer
moze plainly tolde, sence thou barest
that name, then thou diddeste heare
theym of late euen befoze the magi-
strates in kynge Edwardes dayes;

but

of the Church.

but thou hardest them only and didst
amend neuer a whit. For euen of thy
greatest magistrats some (the kings
hyghnesse then, that innocent, that
godly harted, & pereles yong christi-
an p^rince excepted) evermore unkind-
ly & vngētly against those that went
aboute most busely & most holesomly
to cure they^r soze backs, spurned p^r-
uely, and woulde not spare to speake
euyl of them euē vnto the p^rince him-
self, & yet woulde they towarde the
same p^reacher outwardely beare a
toly countenauce and a fayze face.

I haue hearde that Cranmer and an
other whom I will not name, were
both in high displeasure, the one for
shewing his conscience secretly but
plainly and fully in the duke of So-
mersets cause; and both of late, but
specially Cranmer for repugning as
they might, against the late spoile of
the church goodes; taken away only
by cōmaundement of the hygher po-
wers wythout any lawe or order of
iustice, and withoute any requeste of
consente of them to whome they dyd

belonge.

He mea-
neth him-
selfe.

A Lamentacion

belonge. As for Latymer, Lener, Bradford, and Inore, they tonges were so sharp, they ryped in so depe in they galled backes, to haue purged the, no doubt, of y filthy matter that was festered in they hartes, of insaciabie couetousnes, of filthy carnality and voluptuousnesse, of intolerable ambitio and pride, of vngodly lothsomnes to heare poze mennes causes, and to heare gods word, that these men of all other, these magistrates the could neuer abide. Other there were very godly men & wel learned y went about by the wholesome plaisters of gods word, how be it after a moze soft maner of handling of the matter, but alas all sped in lyke. For all that could be done of al handes, their disease dydde not minishe, but dayly dydde encrease, whyche no doubt, is no smal occasio in y state, of the heauy plague of god that is poured vpon England at this day. As for the comon sort of other inferiour magistrates, as iudges of the lawes, iustices of peace, sergeantes, common lawyers,

of the Church.

lawyers, it may be truly sayde of the
as of the most parte of the Clergy, of
curates, vicars, persons, prebenda-
ries, doctozs of the law, archdeacons,
deanes, yea, & I may saye of bishops
also I feare me, for the more part (al-
though I doubt not but god had and
hath euer whome he in euery state
knew and knoweth to be his) but for
the most part I say, they were neuer
perswaded in their heartes but from
the tette forward, and for the kings
sake in the truth of gods worde, and
yet all these dyd dissemble and bare
a coppe of a countenaunce as if they
had bene sound within.

And thys dissimulation Sathan
knewe wel enough, and therfore de-
syred and hath euer gone about that
the hygh magistrates by any maner
of meanes might be deceued in mat-
ters of religion, for then he beinge
of counsell with the dissimulation in
the wordly, knewe wel enough that
he should bring to passe and rule all
euen after his owne wyll.

Hypocrysy and dissimulation S.

Hierome

A Lamentacion

Hierome doth cal well a double wisc-
kednes, for neither it loueth & truth,
(whiche is one greate euill) and also
falsely it pretendeth to deceyue the
simple for another thing. This hypo-
crisy and dissimulation with God in
matters of religion, no doubt, hath
wholy also prouoked & anger of god.
And as for the common people, al-
though there were many good wher
they were wel and diligently taught,
yet god knoweth a great number re-
ceaued Gods true worde and byghe
benefites wyth vnthankful heartes.
For it was great pitie & a lamenta-
ble thinge to haue sene in many pla-
ces the people so lothsomly & so vnre-
ligiously to come to the holy comant
on & to receaue it accordingly, and to
the comon prayers and other diuine
seruice, whych were according to the
true veyne of gods holy word, in all
poyntes so godly and holesomely set
forthe, in comparison of that blynde
zeale and vndiscrete deuotion which
they had afore tymes to those things
wherof they vnderstode neuer one
whit

of the Churche.

whyt noz could be edifyed by the any
thing at al. And again as for almes
dedes which ar taught in gods woꝝd
(wherby we are certayne that god is
pleased with them, and doth and will
require such at our handes, which are
a parte of true religion as S. James
sayth, and soche as he sayth himselfe
he setteth moze by then by sacryfice,
as to prouyde for the fatherlesse in-
fants and orphanes, for the lame, a-
ged, and impotent poze neddy folke,
and to make publyke prouission that
the pouertye that myghte labour,
should haue wherewith to labour vpon,
and so be kepte from shamefull
beggery and stealing) in these woꝝks
I say, how wayward were many, in
comparison (I meane) of that greate
prodigalitie, wherby in times paste
they spared not to spende vpon flat-
tering fryers, false pardoners, payn-
ting and giltynge of stockes & stones,
to be set vp and honozed in churches
plainly agaynst gods woꝝd. And yet
because no place is to be defrauded of
theyꝝ iust commendacion, London I
must

A Lamentacion

X must confesse that such godly woꝝks
in sir Dobs knight then lord Datoꝝ
his yere, began marueilous wel, the
Loꝝde graunt the same maye so like,
wise perseuer, continue, yea and en-
crease to the comfoꝛte & reliefe of the
nedy and helpelesse, that was so god-
ly begon. Amen.

All these thynges doe mynnyster
matter of moze mournynge and be-
wailing the miserable state that now
is, foꝛ by thys it maye be perceaued
howe well Englande hath deserued
this iust plague of God.

And also it is greatly to be feared,
that those good thinges whatsoeuer
they were that had their beginnyng
in the time when Goddes woꝝd was
frely pꝛeachēd, nowe with the exyle
and banishmēt of the same, they wil
departe agayne.

But to retorne agayne to the con-
sideration of thys myserable state of
Chꝛistles church in Englande, and to
leane farder and moze erquisite sear-
ching of the causes therof vnto gods
secret and vnserchable iudgements,

let

lette vs see what is beste nowe to be done for Chrystes lyttle selye flocke. Thys is one Maxime and pꝛyncple in Chrystes lawe: he that denieth me before men, him shall Chryst deny afore his father and all his aungels of heauen. And therfore every one that loketh to haue by Chryst our sauiour everlastyng life, let him pꝛepare him selfe so, that he denye not his master Chryst, or els he is but a caste away and a wretch, howesoener he be counted or taken here in the worlde.

Nowe then seinge the doctryne of antechriste is retourned agayne into this realme, and the higher powers (alas) are so deceaued and bewitched y they are perswaded it to be truth, and Chrystes true doctrine to be error and heresie, and the old lawes of antechrist are allowed to returne wyth the power of their Father agayne, what can be hereafter looked for by reason to the man of God and trewe chistian abidinge in this realme, but extream violence of deathe or els to deny his master. I graunt the harte

A Lamentacion

of pꝛynces are in Gods handes , and whether soener he will he can make them to bowe, and also that chꝛistiā princes in old time vsed a moze gentell kinde of punishment, euen to the which were heretikes in dede, as degradation and depositiō out of theyꝝ rowmes and offices, exile and banishment out of their dominions & countreys, and also (as it is red) the true bishops of chꝛistles church were sometimes intercessours for the heretikes vnto pꝛinces that they would not kill them, as is red of S. Augustine. But as yet antechꝛistles kyngedome was not so erected at that time, noꝛ is now accustomed so to order them that wil not fall downe and worship the beast and hys image, but (euen as all the woꝛlde knoweth) after the same manner that both John and Daniel hath pꝛophesied befoze, that is by violence of death, and Daniell declareth farther the kynde of death accustomedly should be by swoꝛde, fier, and imprisonment. Wherefoze if thou O man of God, doe purpose to abyde in thys realme

of the Church.

realme, pzeare and arme thy self to die, for bothe by antechristes accustomable lawes, and these pzoophesies, ther is no apparance oz likelyhode of any other thinge, excepte thou wylte deny thy master Christ, which is the losse at the lasse both of body & soule vnto euerlastinge death. Therfoze my good brother oz syster in Christ wharsoeuer thou be, to thee that cast and mayest so do, that counsel that I thinke is the best sauegarde for thee, both for thy body, and most suerty for thy soules helth, is that which I shal shew thee herafter. But first I warn thee to vnderstande me to speake to him oz her which be not in captiuitie oz called already for to confesse christ, but is at liberty abzoode. My counsell I say therfoze is this, to flie from the plague and to get thee vense. I consider not only the subtelties of sathā, and howe he is able to deceiue by his false perswasions, if it were possible, euen the chosen of God, and also the greate frailty whiche is often tymes moze in a man then he doth know in

C. i.

himselfe,

A Lamentation

himselfe, which in the time of temptation then wyll bitter it selfe: I doe not only consider these things I say, but that our master chryst whose life was and is a perfect rule of the christian mannes life, that he himselfe auoyded oftentimes the fury and madness of the Iewes by departing from the countrey or place.

Paule likewise when he was sought in Damasco, and the gates of the citie were layde in wayte for hym, he was conueyed by night, let down in a basket oute at a windowe ouer the wall, and Helias the prophet fledde the persecution of wycked Iesabell. And Christ our Saviour saith in the Gospell, when they persecute you in one citie fle vnto another: and so did many good greates learned and vertuous men of god, which were great & stoute chāpions neuerthelesse, and stoute confessors and mainteyners of Christ and his truth in due time and place. Of such was the greates clarke Athanasius. But this is so playne to be lawfull by gods word & examples of
holy

holy men, that I nede not to stand in it. Hauing this for my ground, I saye to thee O man of god, this semeth to me to be the most sure waye for thy sauegard, to depart and fle far from the plague, & that swiftly also: for truly before god, I thinke that the abhominacion that Daniel propheticied of so long before, is now set vp in y^e holy place. For al antechrists doctrine, lawes, rites & religion, contrary to Christe and to the true seruyng and woꝛshypping of god, I vnderstande to be that abhominacion: therefore now is the time in Englañd for those wordes of Christ: Tūc, inquit, qui in Iudæa sunt fugiant ad montes, Then, saith he, marke this christes (then) for truly I am perswaded and I trust by the spirit of god, that this then, is cōmaunded: Then, saith Christ, they that be in Jewry let them fle into the mountaynes, & he that is on the house top let him not come down to take away any thyng out of his house, and he that is abode in the fielde, let him not returne to take his clothes. Wo

A Lamentation

be to the great bellied women and to them that geue sucke, but pray saith Christ, that your flight be not in winter no2 on the sabboth daye. These wordes of Christ are mistical, & therefore haue nede of interpretatiō. I vnderstand all thöse to be in Jewry spiritually, which truly cōfesse one true liuinge god, and the whole trneth of hys worde after the doctryne of the gospel of Christ. Such are they whō here chryst biddeth in the time of the reygne of Antechrystes abhominatiōs to fle vnto the mōtains, which signifieth places of safegarde, and all such thinges whych are able to defend frō the plague. What he biddeth him that is on the house top not to come downe, no2 him that is in the fyeelde not to returne to take with him hys clothes, he meaneth that they should speede them to get thē awaye betime, least in their taryng & trysling about worldly prouision, thei be trapped in the snare, o2 euer they be aware and caughte by the backe, and so2 gayne of small worldly thinges endaunger
and

and cast them selues in to greate perils of moze weighty matters. And where he sayth wo to the greate belyped women, and to theim that geue sucke: women great with childe, and nigh to their lying downe, and to be brought to bedde are not able to trauele, noz also those women which are brought to bedde, & now geueth their babes sucke: by these therfore christ spiritually vnderstandeth al such to be in extreme danger (which this word wo signifieth) all suche I saye, as are soo letted by any maner of meanes, that they no wayes be able to fly fro the plague. That which christ saith, praye that your flight be not in winter noz on the sabboth day: In winter the common course of the yere teacheth vs that the wayes be foule, and therfore it is a harde thing then to take a far iourney for manye incommodities and daungers of the wayes in that time of the yere: and on the sabboth daye it was not lawefull to iorney but a little way. Now Christ therfore meaninge that we shoulde

A Lamentacion

Mat. 24

haue nede both to speede our iourney quicklpe, whiche can not be doone in winter foꝛ the incommodities of the wayes, and also to go far, which can not be done on the Sabbath daye: he biddeth vs therfore praye that oure flight be not in winter noꝛ on the sabbath daye, that is, to praye that we may flie in time, and also far enough frō the danger of the plague. Now the causes why we shoulde flie, followeth in y^e same place of s. Mathewes gospel, which I now passe ouer: thou maiest reade them there.

And in the 18. chapter of the Reuelation, the aungell is sayde to haue cryed myghtely wyth a loude voyce, flie my people out of Babylon leaste you be infected with her faultes and so be made partners of her plagues: foꝛ her offences and synnes are growen so great that they swell and are come vnto the heauen: certainly the time doth appꝛoch and the lordes day is at handes. Heare, I besech you, also holpe Paule, that blessed apostle: he plainly foꝛbiddeth vs ducere iugum cum

incredulis:

of the Churche.

incredulis, that is, to loyne oꝛ couple
our selues wyth the vnfaithfull, foꝛ
what felowship can ther be (saith he)
of righteousnes wyth vnrightheous-
nes, what company hath light wyth
darknes, oꝛ what agrement hath chꝛist
wyth Beliall, oꝛ what parte can the
faithful haue wyth the vnfaithful, oꝛ
how doth the tēple of god agree with
images oꝛ idols, foꝛ you are the tēple
of the liuing god: as god hath said, I
will walke and dwell in them, I wil
be their god, and they shalbe my peo-
ple, wherefoze depart from amongst
them and gette you from them, saith
the loꝛde, & touch no vncleane thinge
and I wil receaue you and be to you
in the stede of your father & you shall
be vnto me as my sonnes and daugh-
ters, sayth the almighty Loꝛde.

2. Coꝛ. 6.

This counsel to depart the realme,
I doe not maruell if it do seme to dy-
uers (euen of theim I meane y^e beare
fauoure to godwarde) dyuersly. Ma-
ny (I trust) that be lerned shal thinke
the counsel good. Other there be per
aduenture that will thynke it rather

¶ IIII

a thinge

A Lamentacion

a thing to be moze tollerable and yf it may be in dede by gods worde lawefully done, rather then to be couſayled to be done, for they wil (peraduenture) ſaye, we ſhoulde counſell a man alwayes to doe that which is beſte of all, and of moſt perfeſtiō, but boldly in Chriſtes cauſe to ſpend a mannes life, is beſte of all, and of moſt perfeſtion, and to ſie it may ſeme to ſmell of cowardnes. In many things, that which is beſt for one at ſome times, is not beſt for all at all times, and it is not moſt perfeſtion nor meete for a child to couet to runne befoze he can go. I wyl not make here a diſcourſe in thys matter what myghte here be objected, and what might be aunſwered againe: I leaue that to the witty and eloquent men of the worlde.

This is my minde whych I would thou ſhouldeſt knowe, o man of god, as I would wiſhe and I doe praye to almighty God it may be, that euery true chriſtian eyther brother or ſyſter (after they be called and broughte in to the weſtlyng place, to ſtryue in

Chriſtes

of the Church.

Christes cause for the best game, that
is to confesse the truth of the gospel
and of the Christian fayth in hope of
euerlasting lyfe) shoulde not shyinke
nor relente one ynche, or gyue backe
what soeuer shall befall, but stande
to their tackle, and stycke by it euen
vnto death, as they will Christ shall
sticke by them at the latter daye. So
likewise I dare not wishe nor counsel
any, either brother or sister of their
own swinge to start vp into y^e stage,
or to cast themselves eyther befoze or
farder in danger then tyme and nede
shall requyre: for vndoubtedly when
God seeth his tyme, and his pleasure
is that his glozy shalbe set forth, and
his church edefyed by thy deathe and
confession, meanes that he shal be founde by
hys fatherly vniuersall prouydence,
that thou wythoute thine owne pre-
sumptuous prouocatiō, shalt be law-
fully called to do thy feate & to playe
thy parte. The miserable ende that
one Coiutus came vnto, may be a war-
ninge and a fearefull example for all
men to beware of presumption and

A Lamentacion

Lib. 4.
Cap. 15.
Ont: o
ther syde
of this
case: o
Cointus
reade
Quintus
as in the
story and
place here
mencio-
ned you
shal finde

rashenes in suche thinges (as Eusebius
writeth in Ecclesiastica historia) for ever-
more.

But a thirde sorte of men there be
which also wil be counted fauourers
of gods word & are, I feare, in nūber
farre mo and worse to be perswaded
to that which is the godly meane. I
meane of such as wyl peradventure
saye o; thynke that my former coun-
sel which was, to flic the infection of
the antechristian doctryne by depar-
ture oute of the realme, is more then
nedeth, and other waies and meanes
may be found both to abide and also
to be cleare out of danger of the fore-
saide plague. If that could be founde
in dede truly agreable to gods word,
I woulde be as glad to heare it (god
is my witnesse) as who is the orber.
Yes peradventure wyl some saye,
thus it may be. Thou maist kepe thy
selfe, thy fayth, and thy religio close
to thy self, and inwardly and priuat-
ly worship god in spirite & in truthe,
and outwardly see thou bee no open
medler, no; talker, no; transgressor

of

of the Church.

Of common order: so mayeste thou be
suffred in the common wealth, & yet
vse thy religyon withoute offence of
thy conscience. In other countreies
somewhere this peradventure might
be vled, but in Englande what shall
be, god wot, but it was neuer yet, so
far as euer I haue knowen or heard.
And also howe can it be, but eyther
thou must transgresse the cōmon or-
der and the Romyshe lawes and cu-
stomes whych haue ben vled in Eng-
land in the times past of popery, and
nowe (it is certayne) they retorne a-
gayne: I say, thou muste eyther be a
bzeaker of these rites, lawes, and
customes, and so bewray thy selfe, or
els if thou be in dede a man of God,
thou shalt offende thy conscience, for
in obseruyng of them thou shalt be
compelled to bzeake gods law which
is the rule of cōscience to the man of
god. For how canst thou resoꝛt eue-
ry holye day to the church and beare
a face to worship the creature for the
creatour (as thou must do) and perda-
venture cōfesse it to with thy mouth.

and

A Lamentacion

and to spynckle thy selfe with theyr
contured water: Thou must be cōtri-
butoꝝ also to þe charges of al their po-
pery, as of bookes foꝝ antechristes ser-
uice, of lyghtes of the roode ioste, of
the sepulchre, foꝝ setting bp and pain-
ting of images (nay in dede of idols)
and thou must beare a face to woꝝ-
shipp theym also, oꝝ els thou must be
had by the back. Thou must serue the
turne to geue the holy lones, as they
call it, whiche is nothyng els but a
very mockery of the loꝝds holy table.
Thou must be a cōtributoꝝ to þe char-
ges of al þe disguised apparel y the po-
pish sacrificing pꝛiest, like vnto Aarō,
must play his part in. Yea when the
pardonner commeth about, oꝝ the flat-
teringe frier to begge foꝝ the mayn-
tenaunce of supersticion, except thou
doe as thy neighboures doe, loke not
longe foꝝ to liue in rest. If any of thy
housholde dye, if thou wilt not paye
money foꝝ ringinge and singing, foꝝ
requiem masses, dirige, & commendations,
and suche like trumpery of the ante-
christian religion, thinkest thou that
thou

thou shalt be reckned for a catholyke man or for Amicus Cæsaris? A hundred thynges mo may be reckned, & many of moze weyght and of moze euident superstitiō and Idolatrie, then some of these which I haue now reherſed, whiche god knoweth be ill enough: but these are enough to declare and to set befoze thine eyes the thing that I intende, that is if thou abyde and wylt dwell in Englande, thou must eyther do these and manye other mo contrarie to gods woꝛde, whiche forbiddeth not onely the thyng whych is euyl, but also sayth, *Ab omni specie mali abstinere vos*, absteyne frō al thyngs that haue any apparance of euyl: or els if thou wilt not doe thein, howe thou canst lyue in Englande in reste and safe from the stake, trulye I can not tel. But peraduenture (as a man is redy to finde and inuente some colour to clooke his conscience, to doe that thyng that hys harte desyreth) thou wilt say, thoughe at any tyme I shall be forced to doe anye of these thyngs and such lyke, yet wil I haue

no con-

A Lamentacion

no confidence in them, but outwardly with my body: I wil kepe my hart vnto god, & wil not doe that of mine owne mynde willingly neyther, but to auoyde an other inconuenience: I truste therfore God wyl holde me excused, for he shal haue my hart, what can I do moze: O my freind beware for gods sake, and know that the subtelties of Satan are depe. He that is not able by Gods worde to perceauie them, is heauely laden, pray therfore with David: Lorde let me not haue a minde to inuente excuses for to cloke my synne. Examine my deare frend, these thy willy waies with the worde of god, and if they do agre, thou maiest vse them, if not, knowe, though they maye seme neuer so fine & goodlye, yet in deede they be of Sathans broode. Goddes worde it is certaine, that forbiddeth to worshyp the creature for the creatour, for that is heynous idolatry, and agaynst the fyrste cōmaundement of god, and it is also agaynst the second cōmaundement of the firste table, to bowe downe, or to

A Lamentacion

ueth and kepeth them, it is he that lo
ueth me, and to dreade god aboue all
other, is rather willingly to incurre
the danger and peryll of all fearefull
things, then wytinglye to doe that
thyng which is contrary to his bles-
sed wyll and commaundemente: and
to truste in him aboue all things, is
assuredly to truste to hys promyse of
his reward, and of hys tuition and of
his goodnesse and mercy, and to pre-
fer that aboue al things in y^e wo^lld.
seme they neuer so strong, so wyse, or
so good. Now howe canste thou saye
truly, that God hath the thy harte after
this maner of sozte (which is to haue
thy harte in dede) when thy dedes do
declare far an other thinge: Thy bo-
dy, o man, is gods, and al the partes
thereof euen as thy soule is: he made
them both, and Chzist with his bloud
hath redemed them both, and is lo^rde
of both, so^r he hath boughte the both
deare, & darest thou suffer any parte
of eyther of them to do seruice to Sa-
tan: Surely in so doinge, thou com-
mittest sacriledge and doest rob God,
thou

thou defilest the lively temple of the livinge god if thou suffer thy body to do sathan seruyce. Do you not know sayth S. Paule, that youre body is a lively temple of god: and may a man then take and vse anye parte thereof but in the service of God? No surely it is not lawfull so to do for y man of god, neither with hand, tongue, nor fote, nor any part of the whole body.

Doth not Paule commaunde to the Remaines, which pertaineth to euerye Chyistian soule: As you haue in times past (saith he) geuen your members to doe seruyce vnto vncleanesse and wickednes, from one wickednes to another, so nowe geue your members to do service vnto righteousness, that you may be sanctified. And I pray thee good brother, what doest thou thinke is, to beare the marcke of the beaste in the forehead. and in the hand that S. Iohn speaketh of? I know we ought warily to speake of gods mysteries which he shewed by the spirite of prophecyng to his servant Iohn, yet to reade theym wyth reuerence.

A Lamentation

Apo. 9.

and to praye for the vnderstandynge of the same so much as god knoweth is necessary for our time to knowe. I thinke it necessary and good. Wherefore what I suppose is to beare the beastes marke, I wyl tell thee, and commit the iudgement of mine interpretation, as in all other thynges, to the spirituall man. I suppose he beareth the beaſt of Babylons marke in his forehead, which is not ashamed of the beastes wayes, but wyl proſeſſe them openly to ſette forth his maſter the beaſte Abaddon. And like wyſe he beareth his marke in hys hands that wyl and doeth practiſe the workes of the beaſte with his power and hand. And like wyſe I wyl not lette to tell thee, what I thinke to be ſygned in the forehead for the ſervants of God, whereof John alſo ſpeaketh, reckening vp many thouſandes ſo to have bene ſigned of everye tribe. I ſuppoſe he is ſigned in the forehead for the ſervant of god, whom god hath appointed of his infinite goodnes, and hath geuen him grace and ſtrength, ſtoutly to

of the Church.

ly to confesse hym and his trueth be-
foze the worlde. And to haue grace &
strength to confesse christ and the doc-
trine of the crosse, and to lament and
mourne foze the abhominatiōs of an-
techryste, I suppose is to be sygned
wth Tau whcreof Ezechiel the pzo-
phet dothe speake. Thus I suppose
these prophcies are spiritually to be
vnderstanded, and to looke foze other
copporall markes to be sene in mens
fozheades oze in their handes, is no-
thing els but to loke that ther should
come some brute beaste out of Baby-
lon, oze some Elephante, Leoparde,
Lion, oze Camell oze some other suche
mōstrous beast with ten hoznes, that
should do all the wonderfull thinges
spoken in John: & yet of a beast spea-
keth John, but I vnderstande him so
to be called not foze that he shalbe an
such brute beaste, but foze that he is &
shalbe the childe of perdition, whych
foze his cruelty and beastly maners is
well called a beast.

The carnall Jewes knewe ther was
a promyse made that Helias shoulde

Dii.

come

A Lamentation

come befoze Chriſt Meſſias the anointed of god, to prepare his waies: they knewe alſo there was a promiſe of Meſſias, that he ſhoulde come and be a kinge and raigne in the houſe of Dauid foꝛ euermoze, but thei vnderſtoode all ſo groſely & ſo carnally, that they neiſther knewe Helias noꝛ Meſſias when they came, foꝛ they looked foꝛ Helias to come downe from heaue in his owne perſon, & foꝛ Meſſias to come & raygne in woꝛldly pompe, power, riches and gloꝛy, whe as the prophecies of both were ſpiritually to haue bene vnderſtanded: of Helias that he ſhould come not in perſon but in ſpirit, that is one which ſhould be indued with the ſpiryte & gyftes of grace of Helias, which was in dede John Baptiſt, as Chriſt hymſelfe did declare to his Apoſtles: And of Meſſias raigne, al the prophets were to be vnderſtanded of the raygne of his ſpirituell kyngedome ouer the houſe of Iacob, & the true Iſraelytes foꝛ euermoze. And ſo by that theyꝛ groſſe and carnal vnderſtanding thei miſtake both Helias & the true Meſſias,

and

and when they came, knelewe neyther
of them both. So likewise I feare me
(nape it is certayne) the wo:ld that
wanteth the light of h̄ spirite of god.
(foz the wo:ld is not able to receaue
him, saythe Iohn) neyther doeth, no:
shal know the beaſt no: his markes,
thoughe he rage cruelly and lue ne-
uer ſo beaſtly, and thoughe bes mar-
ked men be in number like the ſande
of the ſea. The lo:de therfoze vouch-
ſafe to open the eyes of h̄ blinde with
the lighte of grace, that they may ſee
and perceaue, and vnderſtandoe the
wozdes of god after the minde of his
ſpirite. Amen.

Here remayneth two obſections
whiche may ſeeme weyghtye, and the
whiche may peraduenture moue many
not to ſolow the ſo:mer counſel. The
ſo:mer reaſon is: a man will ſaye,
Oh ſir it is no ſmal matter ye ſpeake
of, to departe from a mans owne na-
tiue cōtrey into a ſtraunge realme.
Manye men haue ſo greate lettes, as
howe is it poſſible h̄ they can o: may
do ſo? Some haue lands and poſſeſſi-

A Lamentacion

ons which they can not carrie wyth
thē, some haue father, mother, wyfe,
children, and kinsfolke, from whom
to depart is as harde a thing (and al
one almost) as to suffer death, and to
goe to a straunge countrey that thou
knoweste not, neyther the maner of
the people noz how thou maist a way
either with y^e people o: wth the cūtre. **O**
h what a harde thinge is it to lue
among a straunge people whose ton-
gue thou doest not vnderstande. &c.

I graunte here thou mayest heape a
number of worldye incommodities
whych are surely verye lyke to ensue
the departure out of a mannes owne
natiue countrey, **I** meane out of the
whole realme into a straunge lande:
but what of all these and a thousand
mo of the like soyt: **I** wil set vnto thē
one sayinge of oure sauoure **C**hryste
which vnto the faithful childe of god
and to the true **C**hristyan, is able to
counteruaile al these, yea and to way
thē downe. **C**hrist our sauoure saith
in **L**uke : if any come to me and doe
not hate his father & mother (he mea-

ne th

neth and wil not in his cause forlake his father and mother) his wife, children, and brethren, yea and his lyfe so, he cannot be my disciple: and who soeuer doeth not beare his crosse and come after me he cannot be my disciple. And in y^e same place he declareth by two parables, one of a buylder, & the other of a king that is a warrier, that euery man that wyl not in christes cause forlake all y^e ever he hath, he can not be his disciple. Like the place who wil, the matter is so plainly sette forth, that no gloses nor cloaking of conscience to the man of god, can serue to the contrary. Many places there be for the same purpose, for the embracing of christes crosse, where Christ and his cause layeth it vpon our backe, but this is so playne that I nede here to rehearse no more.

The latter reason & obiection whereof I spake before, is of more force, and includeth a necessitie which after the common sayinge hathe no lawe, and therfore it is more harde to shape for it a good aunswere.

A Lamentacion

This may be objected of some. Alas
sir I graūt all these thinges do greue
me, and because I vnderstande they
do not agre with gods woꝛde whereby
is the rule of my consciēce, I loth ei-
ther to loke on them oꝛ to heare the.
But sir, alas, I am an impotēt man,
an aged man, a sycke manne, a lame
man, oꝛ I haue so many smal infants
and a lame wife, which all lyuerb by
my labour and by my pꝛouision, if I
leave them, they shall sterue, & I am
not able to cary them with me, suche
is my state. Alas sir what shall I do?
And these causes may chaūce to some
men of god, whereby either it shalbe
foꝛ them vtterly impossible to depart
the coūtre, oꝛ els in departing, they
shal be inforced to foꝛsake such in ex-
treame necessities of whom both god
and nature hath commytted vnto the
the care. Alas what counsell is here
to be geuen? O lamentable state, O
sorrowefull harte that neither can de-
parte, and without extreame danger
and peryll is not able to tarpe styll.
And these are they whom our sauioꝛ

Christ

Chyſt ſawe befoze ſhould be, and cal-
led them in his pꝛophecy of the latter
time, great bellied oꝝ trauelingge wo-
men, and women that geueth after
they be bꝛoughte to bed, their ſmall
babes ſucke. The ſtate of ſuch as are
not able to fly the infection of the pe-
ſtiferous plague of antechyſts abho-
minations, Chyſt lamentinge & not
curſing, ſayth: wo be vnto the greate
bellied and traelynge women, and
women y^e geueth ſuck in thoſe daies.
Foꝝ theſe alas my hart mourneth the
moze, the leſſe I am able to geue any
comfortable counſayle but this, that
alwaies, as they loke foꝝ everlaſting
life, they abide ſtill in the cōfeſſion of
his truth whatſoever ſhal befall, and
foꝝ the reſt to putte their truſte nowe
wholy in God, whych is able to ſaue
them againſt all apparaunce: & com-
monly in extremities, whē al woꝝld-
ly comforte fayleth and the danger is
at higheſt, then vnto hiſ he is wonte
after hiſ accuſtomed mercy to be moſt
ready foꝝ to put his helpynge hande.
Daniell God ſuffered to be caſte into
the

A Lamentation

the denne of lions, and the thre chyl-
dren into the hotte burnyng forname,
and yet he saued thē all. Paule was
plucked out of the mouth of the lion,
as he saith of himself, and in Asia he
was brought in such trouble y he lo-
ked for no other thing but for present
death, & yet he that rayseth the deade
to lyfe agayne dyd bringe him out of
all his troubles, and taught him and
all other that be in troubles for chry-
stes cause not to trust to theselues but
in almighty God. Of gods gracious
aide in extreme perils toward them y
put their trust in him, all scripture is
ful both olde & newe. What daungers
were the patriarchs often brought vn-
to, as Abrahā, Isaac and Iacob, but
of all other Ioseph, & how mercifullly
were they deliuered againe? In what
perylles was Moyses when he was
faine to flye for y safeguard of his life?
& whē was he sent againe to deliuer
the Israelytes from the seruple bon-
dage: not befoze they were broughte
into extream misery. And when dyd
the lord mightely deliuer his people
from

from Pharaos his sword: not before they were brought in such straites & they were so compassed on euery syde (the mayne sea on the one syde, & the mayne hoste on y other) & they could looke for none other, yea what dyd they els in dede loke for then, but eyther to haue bene drowned in y sea, or els to haue fallē on y edge of Pharaos his sword. These iudges, whych wrought most wonderful thynges in the deliury of the people, were euer geuen when the people was brought to mooste miserye before: as Othoniel, Aioth, Sangar, Gedeon, Iephthe, Samson, And so was Saul indued with strength and boldnes from aboue, against the Ammonites, Philistines, & Amalechites for the defence of the people of God. David lykelwise felt gods helpe most sensibly euer in hys extreme persecutions. What shall I speake of the prophetes of god whom god suffered so oft to be brought into extreme perils and so mightely deliuered theim againe: As Helias, Hieremy, Daniel, Michael, and Ionas, and manye other whom
it were

A Lamentacion

it were but to longe to rehearse, and
set out at large. And did the lord blesse
his seruantes other wise in the newe
law after christes incarnation? Read
the actes of the apostels and you shal
see no. Were not thapostels cast into
prison and brought out by the might-
ty hande of god? Did not the aungell
deliuer Peter out of þe stronge prison
& brynge hym oute by the yron gates
of the citie and set him free? And whē
I praye you: euen the same night be-
foze Herod apointed to haue brought
him in iudgement for to haue slayne
hym, as he had a lyttle befoze kyled
James the brother of John. Paule
and Silas, when after they had bene
soze scourged and were put into the
inner prison and there were layd fast
in the stocks, I praye you what ap-
parāce was ther that the magistrats
should be glad to come the next daye
themselues to thē, to desyer theym to
be contente and to departe in peace?
Who prouyded for Paule, þe should
be safely conducted oute of all danger
and brought to Felix þe Emperours
deputy?

of the Church.

deputy: whē as both the high prestes
the Pharisees and rulers of the Jewes
had conspired to requyre iudgemente
of death against him, he being fast in
p^rison, and also moze the forty men
hadde sworne eche one to other that
they would neuer eate nor drinke vn
till they had slaine Paule. A thyng
wonderful, that no reason could haue
inuented, or man coulde haue looked
for, god prouided Paule his owne si
sters sonne a younge man, that disa
pointed that conspiracy and all their
former consuraciō. The maner how
the thinge came to passe, thou maiest
reade in the .23. of the actes. I will
not be tedious vnto thee here wyth
the rehersall therof.

Nowe to descende from the apostles
to the martyrs that folowed next in
christes church, & in them likewise to
declare howe gracious our good god
euer hath bene to woꝝk wonderfully
wth them, which in his cause haue ben
in extreme perilles, it were a matter
enough to write a longe booke. I wil
here name but one man and one wo
man

man

A Lamentacion

Li. 5. ca. 1

li. 4. 5. 6.

9.

trip. li. 13

cap. 8.

man that is Athanasius the great clerke
& godly man stoutly standing in chri
stes cause against the Orrians, & that
holy woman Blandina, standing so con
stantly in all extreme paynes, in the
simple cōfession of christ. If thou wilt
haue examptes of mo, looke and thou
shalt haue both these & a hundred mo
in Ecclesiastica historia of Eusebius, & in
Tripartita historia.

But for all these examptes both of
holy scripture and of other histories,
I feare mee the weake man of God
incombed with the frailty and infir
mity of the flesh, wil haue now and
then suche thoughtes and qualmes
(as they cal the) to run ouer his hart,
and to thynke thus: all theis thinges
which are rehearsed oute of the scrip
ture, I beleue to be true, & of the rest
truly I do thinke wel, and can beleue
them also to be true, but all these we
must nedes graūt were special mira
cles of god, whych now in our dayes
are ceased we see, & to require them at
gods handes, were it not to tēpt god?
¶ Welbeloued bzother, I graūt such
were

were great wonderful woꝝks of god,
and we haue not sene many of suche
miracles in our time, eyther foꝛ that
our sight is not cleare (foꝛ truly God
woꝝketh wth his, his part in all times)
oꝛ els bicause we haue not s^o like faith
of thē foꝛ whose cause God woꝛought
such thinges: oꝛ bicause after that he
had set foꝛth the truth of his doctrine
by suche miracles then sufficientlye,
the time of so manye miracles to be
done was expired withall. Which of
theis is the moſte ſpeciall cause of al
others, oꝛ whether there be anye o-
ther, God knoweth: I leaue that to
God. But knowe thou this my wel-
beloued in God, that Gods hande is
as ſtrong as euer it was, he maye do
what his gracious plesure is, and he
is as good and gracious as euer he
was. Man chaūgeth as the garment
doth, but god our heavenly father is
euen the ſame now that he was, and
ſhalbe foꝛ euermore.

The woꝛld without doubt (this I
do beleue, & therfoꝛe I ſaye) draweth
toꝛwardes an end, and in al ages god
bath

A Lamentacion

hath had his owne maner , after bys secrete and vnsearchable wisdome to vse his elect, somtimes to deliuer the and to kepe them safe, and somtimes to suffer theym to dzinke of Chyistes cup, that is to fele the smarte, and to fele of the whyp.

And though the fleshe smarteth at the one, and seeleth ease in the other: is glad of the one, and soze vexed in the other: yet the lord is al one, towards them in both , and loueth theym no lesse when he suffereth theym to be beaten , yea and to be put to bodelye death, then when he woozeth wonders for their marueilous deliury.

May rather he doth more for them when in anguish of the torments he standeth by them & strenghteneth them in their faith, to suffer in the confession of the trueth and his faithe, the bitter panges of death, then when he openeth the prison dooze and letteth them go lose: for here he doth but respite the to an other time, and leaueth them in daunger to fall in like peryll agayne: and there he maketh theym

perfect

of the Church.

perfect, to be without dainger, paine,
or peril after that for evermore. But
this his love towards them, howe
soeuer the world both iudge of it, is
all one, both when he deliuereth and
when he suffereth them to be put to
death. He loued as wel Peter & Paul
when after thei had (according to his
blessed wil, pleasure and psondence)
finished their courses, and done their
seruices appointed them by him here
in preaching of his Gospell, the one
was beheaded, and thother was han-
ged or crucified of the cruell tyrante
Nero, as the Ecclesiasticall hysto-
rye sayth: as when he sent the Angell
to bring Peter out of prison, and for
Pauls deliuery, he made all the doores
of the prison to flie wide open, and the
foundation of the same like an earth-
quake to tremble and shake.

Thinkest thou O thou man of god,
that Christ our Saviour had lesse af-
fection to the first martyr Stephen,
because he suffered his enemies euen
at the first conflicte to stone him to
death? No surlye, nor James Johns

A Lamentation

Dant. 11.

brother, whiche was one of the thzee
that Paul calleth Primates or Prin-
cipals amongst y Apostles of Christ.
He loued him neuer a whit y worse
then he did the other, although he suf-
fered Herod the tyzants sword to cut
of his head. Nay doth not Daniel say
speaking of the cruelty of Antechrist
his time: Et docti in populo docebunt plu-
rimos & ruent in gladio, & in flamma, & in cap-
tiuitate, & in rapina dierum &c. Et de eruditis
ruent vt cōfentur & eligātur, & dealbentur, &c.
That is, and the lerned (he meaneth
truly learned in gods law) shal teach
many, and shal fal vpon the sword,
and in the flame (that is, shalbe bur-
ned in the flaming fier) and in capti-
uitie (that is, shalbe in prison, and be
spoiled and robbed of their goods for
a longe season). And after a lyttel in
the same place of Daniel it foloweth;
and of the lerned there be, whiche shal
fal or be ouerthrowen y they may be
knowen, tried, chosen, & made white:
he meaneth, be burnysed and scou-
red a new, picked and chosen, & made
freshe and lustye. If that then was

foresene

of the Churche.

foresene for to be done to the godlye
lerner, and for so gracious causes, let
euery one to whome any such thinge
by the wyll of God doeth chaunce, be
mery in God, and reioyce, for it is to
Gods glory and to hys owne euersa-
stinge wealth. Wherefore well is he
y euer he was bozne, for whom thus
graciously God hath provided, ha-
uinge grace of God and strengthe of
the holy ghoſte to stande stedfastly in
the height of the steeple. Happy is he
that euer he was bozne, whom God
his heauenly father hath vouchsafed
to appointe to glorify him, & to edifie
his church by y effusion of his blood.
To die in Chyſtes cause is an hygh
honour, to the which no man certain-
lye shall or can aspyre, but to whome
god vouchsafeth that dignitie: for no
man is allowed to presume for to take
vnto hymselfe any offyce of honoure,
but he whiche is there vnto called of
god. Therefore John sayth wel, spea-
kinge of them whiche haue obteyned
the victory by the blood of the lambe
and by the worde of hys testimonye,

Apoc. 12.

C. ii.

that

A Lamentation

that they loued not their lyues, euen
vnto death. And our sauntour Chyſte
ſayeth, he that ſhall loſe hys life for
my cauſe ſhall finde it. And this ma-
ner of ſpeache pertayneth not to one
kind of chyiſtians, as the worldly do
wyckedly dreame, but to all that doe
truly pertain vnto Chyiſt. For when
Chyiſt had called vnto him the multi-
tude together wyth hys dyſciples, he
ſaide vnto them (marke y he ſaid not
this to y dyſciples & apoſtles only, but
he ſaide it to all) whoſoeuer will fo-
low me let him forſake oꝝ deny hiſelf
& take vp his croſſe and folow me: for
whoſoeuer wil ſaue his life ſhall loſe
it (he meaneth whoſoeuer wil, to ſaue
his life, both forſake oꝝ leaue him and
his trueth) and whoſoeuer ſhall loſe
his life for my cauſe and the goſpels
ſake, ſhal ſaue it: for what ſhal it pro-
fit a man if he ſhal winne the whole
worlde and leſe hys owne ſoule: hys
owne life: oꝝ what ſhall a man geue
to recompence that loſſe of his owne
life and of his owne ſoule? Whoſo-
euer ſhall be aſhamed of me and my
wordes

words (that is to confesse me and my
gospell) befoze this adulterous & sin-
ful generation, of him shal the son of
man be ashamed when he cometh in
the glozy of his father, with the holy
aungels. Know thou O man of god,
that all thinges are ordeined foze thy
behoofe, and to the fartherace of thee,
towards thy saluation. All thinges
(saith Paule) worketh with the good
to goodnes, euen the enemies of god,
and such kind of punishments wher-
by they goe aboute to destroy them,
shall be forced by Goddes power,
might, and fatherlye prouidence, foze
to do them seruice.

It is not as the wicked thinketh,
that pouertye, aduersity, sicknes, tri-
bulation, yea painefull death of the
godly, be tokens that God doeth not
loue theym: but euen cleane the con-
trary, as all the whole course of scrip-
ture doth euidently declare: foze then
he wold neuer haue suffered his most
deare beloued y Patriarches to haue
had such troubles, his Prophetes, his
Apostles, his Partyes and chiefe Cha-

A Lamentacion

Heb2 .II.

pious and maintayners of his truth
and gospel, so cruelly of the wicked
to haue bene murdered and slain. Of
the whiche some were racked (as the
apostle sayth) and would not be deli-
uered, that they might receiue a bet-
ter resurrection. Some were tried by
mockings and scourgings, yea moze
ouer by bondes and imprisonment:
they were stoned, they were beaten
and cut in sunder, they were tempted,
they were slain with the sword, they
wandered vpp and downe in sheepe
skins and Goats skinnnes, being for-
saken, afflicted and tormented, such
men as the worlde was not worthe
to haue, wandringe in wildernesses,
in mountaines, in denues and caues
of earth. All theis were approued by
the testimonye of fayth, and receiued
not the promise, bicause god did pro-
uide better for vs, that withoute vs
they shuld not be consummated. They
tary now for vs vndoubtedly long-
ing for the day. But they are commaun-
ded to haue pacience yet, sayeth the
lord, a littel while, vntil the number

of

of the Church.

of their fellowe seruantes be fulfilled, and of theyr brethren which are yet to be slaine, as they were.

Now thou O man of God, for our Lordes sake, let vs not for the loue of this life, tary them to longe, and be occasion of delay of that glorious commutation, in hope and expectation wherof they departed in the lord, and the which also y^e liuing endued with Gods spirit, ought so earnestly to desire and to grone for with al the creatures of God. Let vs all with John the seruant of God, crye in our hartes vnto our sauiour Christ: Veni domine Iesu, come Lorde Iesu come. For then when Christ which is our life, shalbe made manifest and appeare with him in glory, then shall the children of god appeare what they be, even like vnto Christ: for this our weake body shall be transfigured and made lyke vnto christes glorious body, and that by the power wherby he is able to subdue vnto himself all thinges. Then, that which is now corruptible, shall be made incorruptible: that is now

vile,

A Lamentacion

byle, shal the be made glorious, that is nowe weake, shal rise then mighty and strong, that is grosse and carnal, shalbe made fine and spirituall, for the we shal see & haue y vnspcakable ioy and fruition of the glorious maiesty of our lord euen as he is.

Who o2 what then shail let vs to leopard, to leopard: yea, to spend this life which we haue here in Chyistes cause: in our lo2de God his cause: **D** thou therfoze man of god, thou that art loden and so letted lyke vnto a great bellied woman, that thou canst not flye the plage, yet if thou lust after such thyngs as I haue spoken of, stand fast what so euer shal befall in thy maisters cause: and take thys thy letting to fly, for a calling of god to feighte in thy maister Chyiste his cause. **O**f this be thou certaine, they can do nothing vnto thee, which thy father is not aware of, o2 bathe not foresene befoze: they can do no moze then it shal please him to suffer them to do for the furtheraunce of his glory, edifying of his church and thyne

own

of the Church.

owne saluation. Lette them then doe what they shal, seing to thee O man of God, all thinges shall be forced to serue, and to woozke with thee vnto the best before God. Be not afraid and remember the end.

All this whiche I haue spoken for the comfort of the lamentable case of the man whō christ calleth the great bellied woman: I meane to be spokē likewise to the captiue and prisoner in Gods cause: for suche I count to be as it were alredye summoned and prested to fight vnder the banner of the crosse of Christe, and as it were souldiers allowed and taken bp for the Lords warres, to do to theyr lord and maister good and honozable seruice, and to sticke to him as men of trustie seruice in his cause euen vnto death, and to thinke their life lost in his cause, is to winne it in eternall glory for euermore.

Therefore now to conclude and to make an ende of this treatise, I saye vnto all that loue god our heauenly father, that loue Christe Iesus our redemer

A Lamentacion

Mat. 10.

redemer and Sauoure: that loue to
solowe the wayes of the holy ghoſte,
whiche is our comforter and sanctifi-
er of all: vnto all that loue Chyiſtes
ſpouſe and bodey, the true catholicke
churche of Chyiſte, yea that loue life
& their owne ſoules health: I ſay vn-
to all theis, harken my deare bꝛethꝛe
and ſiſters, all you that be of God, of
all ſortes, ages, dignities, oꝛ degree:
harken to the worde of our ſauoure
Jeſus Chyiſt ſpoken to his Apoſtles,
and ment to all his in Saincte Ma-
thewes Goſpell: Feare not theym
whiche kyll the bodey, foꝛ they can
not kil the ſoule: but feare him moze
whiche maye deſtroye and caſte both
bodey and ſoule into hell fier. Are
not twoo ſmall ſparrowes ſold foꝛ a
mite, and one of them ſhal not fall oꝛ
light vpon the ground without your
father? All the heares of your head be
numbꝛed. Feare them not, you are
much moze woꝛth then are the littel
ſparrowes. Euery one then that con-
feſſeth me befoꝛe mē, him ſhal I like-
wiſe confeſſe befoꝛe my father which

of the Churche.

is in heauen. But whosoener shal deny me befoze men, I shal deny him likewise befoze my father whiche is in heauen.

The lord graunt vs therfoze of his heauenly grace & strength, that here we may so confesse him in this world amongst this adulterous and sinful generation, that he maye confesse vs again at the latter day, befoze his father which is in heauen, to his glory and our euerlasting comfort, ioy and saluation.

To our heauēly father, to our saviour & redemer Iesus Christ,
and to the holy ghost, be al
glorye and honoꝛ now
and foꝛ euer.

Amen.

(*)

CERTEYNE

godly and comfortable
letters of the constant wytnes of
Christ John Careles, written
in the tyme of his impi-
sonment, and now
fyrste set forth
in pꝛinte.

(.:.)

Anno Domini.

1566.

CERTIFICATE

That the undersigned
do hereby certify that
the within and foregoing
is a true and correct
copy of the original
as the same appears
from the records of
this office.

Attest

1864

Thomas Pirry to the Christian reader,
in commendacion of that worthy
man of god John Careles.

Much care did careful Careles bide,
in time of Romishe rage:
whē flesh & bloud with fier was tried,
to make miennes sayth so swage.

Wnt god be thanked for his grace,
who did him so defende,
that in the truth he ran hys race,
and made a godly ende.

No man moze carefull for the crosse,
of Chyiste his sauinge health:
no man moze careles for the losse,
of frendes and worldly wealthe.

When he was hated and abhorde,
of Cayphas and his sede:
he caste his care vpon the Lorde,
and Careles was in dede.

For why he knewe that worldly power,
no farther coude procede:
then god, whose worde doth still endure,
alredy had decreed.

And that the Lorde would in the ende,
worke all thynges for the best:
when of great mercy he shoulde sende,
his soule to ioyfull rest.

In hope

In hope wherof he careles was,
and reby to the stake:
if god so woulde, he did not passe,
such ende on earth to make.

But gods will was he shoulde not die,
such death in open sighte:
wherefoze in prison ioyfully,
to Chyriste he yelde his lyfte.

Psalme. 54.

Caste thy care vpon the lorde: and he shall
nourishe thee, he wil not suffer the righte-
ous to fall for ever.



Letters of Iohn Careles.

The grace and free mercy of God in Iesus
Christ, the swete consolations of the holy
ghost, the guyde of all Gods dere chil-
dren be with you, strengthen and
comfozte you my derely be-
loued swete sister K.C.
nowe & euer. Amen.



Best, my derely beloued
syster in Christe, that as
yet we dyd neuer see one
an other personally to a-
ny knowledge, yet by the
vertuous repozte, that I haue heard
of you, and also by the large longynge
token that I haue receaued fro you,
my thinke that I doe euen presently
see you, & beholde your person, faith-
fully walkynge in the feare and loue
of god, loyng & reioycing wth you
in hys spirite as though we were swet-
ly talkynge together of Christs ve-
ritie. The lord god do I humbly be-
sech in the bowels and bloude of our
lord and sauour Iesus Christ, that
he will strengthen vs both, wth hys
holy and myghty spirit, that we may
constantly continue in the confession

F. i.

of his

Letters of

of his truth vnto the ende: that lyke
as we now see one an other present-
lye in spirite, we may also see one an
other personally, in the glorious pre-
sence of God, and his holye aungels.
where vndoubtedly, we shal know one
an others personage, to oure great
joy, felicity, and endles comfort. And
now therefore deare sister B. be strong
in the lorde our God, for doutles the
time of triall is at hande: a great per-
secution wyth cruell murderinge of
gods deare saintes is like to be very
shortly in this woful wycked realme
of England. Therefore deare sister, for
the loue of God, prepare you to the
crosse wyth all diligence, and make
your selfe ready to dye wyth Christe,
that you may also lyue wyth him for
euer. There is no remedy, if you wyl
be Christes disciple, you muste nedes
take vp your crosse and followe him,
for the disciple must not loke to be a-
boue his master, nor the seruaunte to
be better intreated, then his lorde, as
we were of the worlde (good sister) no
doubte the worlde woulde loue vs.

But

John Careles.

But for as much as Christ hath chosen vs out of the worlde to serue God in spirite and veritie, let vs be well assured the worlde will hate vs & persecute vs, as it hath done our lord & master Christe. But yet let vs be of good chere, for Christ hath ouercome the worlde. The payne is but shorte that we can feele here, but the plesure is perpetuall that we shall feele els where. Let vs set befores the example of Christe, which abode the crosse and despised the shame, in respecte of the ioy that was set befoze him: Cuē so let vs consyder for whose sake we suffer, whose cause we defend, & what glorious reward we shal haue at the day of our victoꝝ, and then doubtles the consolation of these thinges will make sweete all our sufferinges, and sone swallow vp al the sorowes that we are solwed in for goddes sake. I could recite diuers texts of the scripture to confirme this poynt. But I nede not, for I am well assured that you do know them most perfectly all ready. The lord geue you strength &

Letters of

assist you with his holye spiryte, that you maye continuallye walke in all points accordig to your godly know- ledge: And then shall you not doe as the mosse parte of our Gospelers doe nowe a dayes, the more is the pittie. There are a greate menye in Eng- lande, that do perfectly knowe, that the idolatrous masse is abhominable, diuelyshe, and detestable in the sight of God. And yet, alas they be not a- frayde to pollute and defyle their bo- dies, which ought to be the tēples of the holy ghost, with being p̄sent at it, so synning agaynst God and theyr owne conscience. But dere syster K. do you fle from it, bothe in body and soule, as you would fle from the be- ry diuell himselte. Drinke not of the whoze of Babilons cup by no mea- nes, for it wil infecte the body & poy- son the soule. Be not partakers of her sinnes (saith the aungell) least you be partakers of the plagues, that short- ly shalbe powzed vpon her. And what an araye is thys: that so manye that knowe gods truth, wil nowe tourne
agayne

agayne and defyle them selues in the
filthy puddle of antechristes stinking
religiō. They go about to saue theyr
liues with their double dissimulatiō,
but doubtles, they shall lose euerla-
sting life by it, if they do not repent
in time and turne vnto the lord. But
deare sister, my truste is, that you do
utterly abhorre the comynge to anye
such thinge. I hope that you wil not
by anye meanes turne backe into E-
gypt nowe, but that you wil boldly
venter through the wildernes of tro-
ble & persecution, that you may come
into the lande that floweth with all
kinde of heauenly pleasures & ioyfull
delectaciōs, and possesse the same for
euer. Let vs cōsider, howe that euery
one of vs doth owe vnto god a death
by nature, and howe sone the Lord
will require it of vs, we knowe not.
¶ Howe happy are we then, if god of
his goodnes, apoynte vs to paye na-
tures det with suffryng for his truth
and gosselles sake, and so makinge
vs his saythfull wytnesses wyth the
prophetes, apostles, martyres, & con-

Letters of

fections, yea with his dearly beloued sonne Iesus Christ, to whom he doth here begin to fashion vs like in suffering, that we mighte be like him also in glozy. Thus my derely beloued sister, I haue ben bold to trouble you a lyttle with my rude and simple letter, beinge made in haste as it dothe appeare. Yet I desire you to take it in good woꝛthe, as a token of my pooze zeale vnto you, & to accepte my good will. And if it please god to spare me life and libertie, I truste hereafter to wryte vnto you moze largely. Fare ye well deare syster K. C. the Lorde blesse you and all youre, and powze bppnn you the heauenly dewe of hys grace. The lord endue you with plentifull knowledge of his veritye, and fill you wyth his holpe and mightye spirite, that you may continually reioyce in the cōfoꝛtes of the same now and euer. Amen. Praye, pray, pray, with stedfastte sayth.

Your dayly oratour John Careles prisoner
of the Lorde, at all times abidyng his moste
mercifull will and pleasure.

In other

An other letter of the same John
Careles, sent to the same partie.

¶ Grace, mercy, and peace from god our eter-
nall and most deere louinge father, with quy-
etnes of conscience in our swete lord and only
saupour Iesus Christ, with encrease of know-
ledge, health, strength, and spiritual ioy in and
thzough the mighty operatiō of the holy ghost
our euereastinge comforte, be with you now
and euer, my most deere & louing sister R. C.
to the good perfourmance of all that he hathe
so graciously begon in you, in such sort as may
be moſte to hys glory, the comforte of
hys poze afflicted church, and to
the encrease of your owne
euerlasting ioye in
hym. Amen.



¶ I am by no meanes
hable, (my deere harte
in the lord) in the least
pointe to recompence
any part of the greate
loue, faithfull frendship
& manifolde kindnes, that you haue
so largely extrended vnto me: even so
am I not able to declare, how much,
and how depelye I am continuallye

Letters of

bound to geue god most hūble praise
and continuall thanks for you, and
on your behalfe. Besoꝛe God I speak
it, I can not with pen expresse what
ioy and comfoꝛte my pooꝛe afflicted
hart hath conceived of you, and that
in no respectes then I wyll oꝛ can
now declare. Ah my deare syſter K.
whose humble hart and lowly spirit
doth to me pꝛeſeꝛtly appeare in youre
moſt godly and louing letter, blessed
are you, and all ſuch meke handma-
des of y^e lord. Foꝛ doubtles you ſhall
be exalted in that day, when y^e pꝛoud
perſones of the woꝛld, and hygh min-
ded Pharaſeys ſhall be caſt downe.
God foꝛ euermoꝛe bee blessed, who
bath geuen you (contrary to nature)
ſuch a meke & humble hart. Foꝛ bpō
al ſuch (he ſaith himſelf) his holy ſpi-
rit ſhal reſt, which pꝛomiſe is ful wel
verſified on you: which holy ſpirite of
his, is the good guide and leader, yea
the only teacher and inſtructor of all
the lordes deare electe childꝛen. And
as it hath trulye taught you to caſte
your ſelfe down (as it is moſt conue-
nient)

John Careles.

nsient) euen so wyl it rayse you bp a
gaine (as I doubt not but it hath al-
ready done) and set you vpon a hygh
rocke of stone, whereon you shal stand
sure, and dwel safe for euer: I meane
vpon Iesus Christe, on whom youre
faith is firmly built, so that the ga-
tes of death or hel, shall not finallye
preuaile against y same. Scilah. But
as I do right well on youre part ad-
mit the similitude of y faithful wife
of Cana, which came to Christ for to
haue her daughters helth, with whō
you may be wel compared, both for
faith, and humble mekenes: euen so
I will in no wise allowe, that you
should so much exalt me (a most vile
wretched sinner, yea slime, earth, and
ashes, and a verie lump of Adams
dunge) as though there were some
thinge in me, in respect whereof you
should thinke your selfe vnworthy to
cal me brother. Alas, what am I (in
respect of my selfe) but a depe and a
damnable sinner, yea suche a one, as
daily doth deserue not only this long
enprisonment, and death, which now
knocketh

Letters of

knocketh at my doze, but also Gehenna and hell fier, if God for his sonne Christe his sake did not forgive the same, I meane my sin, which partly hath prouoked God to plage all this Realme. Therfore my deare sister, if you thinke your self vnworthye to call me brother, let it be onely in respect that I am moste vnworthye of that name. Otherwise you must consider, that you may (and I trust dailye do) boldly call Iesus Christ the eternall sonne of God your most deare and louing brother, who by his death hath brought you lyfe, and hath made you the childe of God, and felowe heyre with him, of the kingdome of heaue, whether he is also ascended for youre possession takinge, and hath thereto left with you in pledge his pure and holy spirit, as a sure earnest peny of the same, wherwith I am right sure we are both sealed vnto the daye of redemption. What spirite certifieth our spirit, that we are the true adopted sonnes of God, and therefore we maye boldlye call him deare father:

then

Iohn Careles.

then must I nedes be youre bzother,
and so I pray you cal me: god make
me woꝛthy of that name. And where
as you deare hart, do desier to be re-
freshed with the fruitfull water of
life, which floweth foꝛth of the holy
ghost, the fountain of al grace: I say
with Chꝛist that blessed is your hun-
gry soule, foꝛ it shall be wel satisfied
with that heauenly manna, whiche
maketh the eaters thereof to liue foꝛ
euermore. Foꝛ God hath geuen you
his spirite, whiche hath taught, and
doth stil teache you, what you ought
to beleue, and how to lyue accoꝛding
to the same, as hitherto you haue
done, youre light so shininge before
men, that god hath ben and is great-
lye glorified by the same. Therefore
be you certaine & sure, that God wil
likewise glorify you with him self in
euerlasting gloꝛy. Foꝛ as h lord did
know and elect you foꝛ his before the
foundation of the world was layde:
so hathe he called you by the sincere
pꝛeaching of his holy gospel. And as
he hath trulpe called you, so doeth he

moste

Letters of

most mercifullye iustifye you of his free grace and fauor. And as he doth iustifye you, or repute you righteous in his sighte: so will he glozifye you with a crowne of immortality in his kingdome for ever. Read the eight to the Romaines for your consolation: and put your truste in God, who careth for you, and wil kepe you in his safe custody, free from all the assaults of your cruel aduersarie: though he in his mischeuous members he doe transforme himself into an Angel of light, most craftely to deceaue, yea euen the very elect, if it were possible for him so to do. I perceiue dear sister R. that you haue met wth some of the greuous wolues, which are fearfully entred in amongst the sely shepe of Christ to scatter them. I know well that you haue bene sore assaulted of the Papistes. But I am sure they shall not preuaile againste you. For their cruel tyzanny and al the rest of their deuylishe doinges, is so directlye against the word of God in all pointes, that they can not begile you
though

John Careles.

though they would neuer so faine.
Perchance you haue also bene trou-
bled with oure sponge by heretikes
the Arrians and Anabaptistes. God
kepe you and all his deare chldzen
foryth of their wicked compagne : for
berily they are a crafty kind of men,
and manye a gentle hart and simple
soule, they do ful soze abuse, & depelle
deceiue, bzinginge them far from the
sincere faith of Chzist, and from the
pure vnderstanding of his holy word,
though in their outward appearance
they would seme as holy as any flat-
terynge frer. If any such come about
you to perswade you from that euer-
lasting truth, which was taught you
in the dayes of oure late good kinge
Edward, by those woorthy witnessses
which haue sealed h same with their
bloud: let the not come within your
dozes, neither once bid the god speede,
If I were sure that anye suche blind
prophetes did go about to lead you in
to the dike of darknes, I wold take a
littell moze paine for youre sake. I
haue set vnto my good brother Wery

Jones

Letters of

Jones of ~~W~~itney, a true and christia
confession of my faith, the whiche I
would wish you to reade, and in all
points to be ruled thereby. My good
brother Richard Wyce wil help you
to it well inough: I haue spoken to
him and to my brother Henrype also.
Ah deare sister, these be the daunge-
rous dayes, in which Christ did pro-
phesye, and Paule, and Peter also,
that manye false Prophetes shoulde
appear, & bring in damnable sectes,
euen denyng the lord that boughte
them, as these diuelishe Arrians do,
in denyng Iesus Christ to be the ter-
nal son of God, of one substance and
equal with the father. But my deare
hart in the lord be of good chere. For
though this time of darkenes, be ne-
uer so dangerous to the cage of vn-
cleane and hatefull birdes, that can
not abide the light, that is to say, the
congregation of Sathan which had
no lust to beleue the truth, and ther-
fore God hath sent them stronge de-
lusion to beleue lyes: yet the sure
grounde of God remaineth still, and
hath

John Careles.

hath his seale, which is the spirite of
trueth: The lord knoweth them that
are his, and hath committed them vn-
to Christ his keeping, who will lose
nothinge of that which his father
hath geuen him, but will raise it vp
at the last day. yea for his chose sake,
the lord hath saide, these sorrowfull
daies shall be shortned: of which most
happy number, whose names are re-
gistered in the booke of life, my firme
faith is, that you are one, as by your
stedfast faith, and fruits of the same,
it doth appeare. And whereas you say
that my simple letters haue bene a
stay and comfort to you, I am moste
glad therof, & do most hartelye praise
God therfore: that God of his greate
mercy will vse me poore miser of the
world, as his instrument or meane
to doe good to anye one of his deare
saints. And I do most hartelye desier
you to forgene me my great negly-
gence towarde you, in that I haue
not more oftner written letters to
you, seeing that you do so wel esteeme
them as you do. But if god spare me
life,

life, I will be a littell moze diligent to write vnto you, then heretofore I haue bene. And as for my poze prayer, as you haue bene, so shal you continually be sure of it. I trust you doe also remember me in yours, as your large and louing dedes do declare no lesse. Ah good syster what do you meane to send me so rich a token. Alas you make me soze to se how careful you are for me, and what greate cost you haue bestowed vppon me a most vnprofitable member in Christs church. But verily I do perceiue whereabout you go. You are minded to bring God a great deale into your debt, and to put your money vnto a godly vsury, according to the saying of the wise man: He that hath pitty vpon the poze (saith he) lendeth vnto the lord, and loke what he laeth out, it shalbe paid him againe. The lord recompence your pitiful hart, which is so carefull for the childezen of God in the time of their captiuitie. God be blessed who hath made you so cheereful in geuinge, and diligent in well

doing,

John Careles.

doing, for verely the time is at hand,
that you shall reap without ceasing,
the fruit of eternal life. Wherefore be
of good chere, for they that now sow
their good seede with teares, shall the
reape their full sheues with gladnes,
and god shall wipe al teares from their
eyes for ever. Cast al your care vpon
the lord, and commit your soule and
body vnto him as vnto a faithful cre-
ator: for doubtles deare sister, he con-
tinualye kepeth you, and careth for
you. The most and principali thinge
that God requireth of you, is, that
you be fullye perswaded, that he ca-
reth for you, and that he is your god
and mosse deare louinge father, and
wilbe so for ever. Without this faith
and true perswasion, you can not
please him, you can not commit and
betake your selfe whollye vnto him,
you can not truly feare him, or loue
him in dede, you can not call vppon
him, or hartely pray vnto him. Where-
fore let this be your alone and conti-
nual endenour, to be confirmed more
and more of this, that God is youre

Letters of

most deare louinge father, throughe
Jesus Chyist, that he hath a most te-
der care ouer you and for you, as
alwaies he hath had, and alwaies wil
haue, both in soule and body, for this
life and for eternall life, howsoeuer
things appeare and seme vnto you.
Accoꝝding as you beleue, so shal it be
vnto you, and as you think God wil
bee vnto you, so shal you fele him.
Thinke therfoze swetely of the loꝝde
and his goodnes, and pray for the en-
crease of faith, which God graunte
vnto vs both for his mercies sake. A-
men. Thus, most deare and faithfull
sister, for this time I make an ende,
commyttinge you and all yowres, to
Goddess most mercifull defence, who
blesse, kepe, and pꝛeserue you, nowe
and for euermoze. Amen. Fare you
well in Chyist good sister.

Your poꝝe brother and daily. Oratoꝝ John
Carles prisoner of the Loꝝd at al times ac-
byding hys most merciful wil and pleasure.
pray, pray.

John Careles.

**An other letter sent frō the same
John Careles to the selfe same
woman.**

The everlasting peace of **GOD** in **Iesus**
Chryst, the continuall aide and strength, ioye
and comfortes of his most pure, holy, & might-
ty spirit, with the encrease of faith and lively
felinges of his eternal mercies, be most effec-
tuously wrought in your hart, and grauen in
your mind, my deare frend and faithful louing
sister **R. C.** to the ful finishing of all the good
wozkes which he hath most graciously begon
in you, that the same (by al meanes) may
be to the setting forth of **Gods** glozpe,
the commodity of his poze afflic-
ted Church, and to youre
owne everlastinge
comforte in
him. **A=**
men



As the dailye occasions
whiche happen to me,
deare sister in the lord,
putting me in remem-
braunce of my moste
happy departure and fi-
nal deliuerāce to be at hand, do moue

Letters of

my poze hart to much spiriſual mirth
and gladnes in the lord, euen ſo both
the daily remembzance of you and o-
ther the deare ſaincts of God (whom
I ſhall leaue behinde mee) engender
much ſozow and ſadnes, euen to my
very ſoule, to ſe in what a miſerable
wozld you muſt remaine, ſubject to
our deſerued plagues bothe ſpirituall
and tēporal. In reſpect wherof, as I
daily make mention of you in my cō-
tinuall pzaiſers, that God wil pzotect
you vnder the winges of his mercy,
from al things that may be hurtfull
eyther to ſoule oꝝ bodge: ſo haue I
thought it good, yea & my very boun-
den duty, to wyte theſe few lines vn-
to you, as wel to comfort you, what
ſo euer croſſe it ſhall pleaſe the Lord
to lay vpon you, as alſo to warne you
to walke circumſpectly, as the childe
of light, leaſt at anye time the darke-
nes ſhould ouertake you, as it is like
to doe thoſe fooliſhe virgins, whiche
haue let their lampes go out alredy,
y^e hzidegromes cōming being ſo nigh
at hand, as ſurely it is not far hence,

as it appeareth both by þe pꝛophesies
of the holy scriptures, & also by daily
exāples, wherof we haue experience.
God foꝛ his Chꝛistes sake geue vs al
grace diligently to watch and pꝛay,
that we may be readye pꝛepared foꝛ
that longe deferred daie, Amen. My
deare sister K. cal to your remēbrance
alwaies the great loue and mercifull
kindnes that God your most deare lo
uing father hath from time to time
extended vnto you, speciallꝛe in that
he would boughsafe to geue foꝛ you
his owne only & dearly beloued son,
in whome was and is all his whole
pleasure and delight, vnto the verꝛe
death of the crosse, yea and that whē
you were his very enemy, the childe
of wrath, the bonde seruaunt of Sa
than, and a very fierbꝛand of hel, and
should haue so remained foꝛ euer. Co
sider also, howe he hath geuen you
with his swete sonne, al thinges ne
cessary either foꝛ bodeꝛ oꝛ soule, yea
all that euer is in heauen and earth,
and hath made you by him, heire br
to him self, and owner and possessor

Letters of

of al that euer he hath. In considera-
tiō wherof, you ought so to loue him
againē, that nothinge should be able
to seperate you from him: yea of be-
rry loue only you ought to serue him
in such holines and righteousness, as
is accept befoze him, all the dayes of
youre life: and also to abstaine mosse
willinglye, from all thinges that be
detestable in his sight, what daun-
ger so euer shoulde ensue to you for
the same. But in dede, my dear hart,
to be plaine with you, I doe heare to
my great grief that the due considera-
tion of this greate loue and infinite
mercy of god, hath not yet effectuous-
ly wrought al these aforesaid thinges
in you, according to my long expec-
tation: but it is enformed me by cre-
dible persons, that you, notwithstanding
the great loue of God towards
you, and the excellent knowledge he
hath so graciousllye geuen you befoze
many other, doe yet manye times de-
file your faith, or marriage garment,
with comming into the companye of
filthy idolaters, at the time of theyr

Ante

Antechristian seruice. Trulye if it be so, it is a token that the great abundant bottomles loue & mercy of God towards you, hath not yet in suche sorte ben considered of you, that it hath (as it ought to haue done) swallowed vp all the vaine loue of the worlde. Ah, where is true faith become, and liuely feling of Gods mercy, that were wont to make the children of god diligent to kepe Goddes commaundementes, and merilye to beare his crosse? But perchaunce you do not thinke it a breaking of Gods commaundementes, to goe to the Idols temple, and to bee present with the papistes at their superstitious seruice. &c. But god forbid you should be so ignorant, after so many instructions, in so great & weightye a matter. For surely the vnknown sicknes is most dangerous euermore, as experience teacheth. But I verily thinke, at the least wise I hope, that youre knowledge is so great in these things, that the daunger in being partaker with the wicked, is not hid fro your eyes.

There

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Therefore your fault is so muche the greater, & the sozer punishmēt is due for the same. But my vndoubted trust is, that almighty God our most deare louinge father, will not leaue you in your weaknesse, but wil raise you vp againe, by true and earnest repentance, and geue you such grace and strength of his spirit, that hence forth you shalbe so far from cominge to anye of their abhominable superstition, that you shall be able well to persuaade this bearer, and many other the saintes of God from the same. I knowe deare harte that this thinge which I requere of you, wil bringe a great crosse vnto you, as well at the handes of your husband, as of many other your worldly frends and foes. But let not that discourage you any thinge at all, syth you are one of the chosen chyldren of God, to whom his crosse doth specially belong. Let not tribulation for ryghteousnesse sake, seeme a straunge thing vnto you: but rather reioyce and be glad, that God wil vouche you woorthye of so great dignity.

dignity. For trulve it is the greatest honoz, that God can bzinge his elect vnto in this mortall life: I meane to make them his wittneses to þ world, and to make them woꝛthy to suffer for his sake, which thing is not permitted to the highest Angell in heauen: albeit I beleue they wold moze reioyce therof, then in all the gloꝛye they haue. Oh whye are we then so loth to come to this great promotiõ, seing it is the very ordinance of god vpon all his deare children, as S. Paule affirmeth, saying: To you it is geuen not only that you should beleue in Iesus Christ, but also that you should suffer for his sake. Again he saith: all that will liue godlye in Christ Iesu, must suffer persecution. Oh what cause haue we to reioice, if it please God, by sufferinges to make vs some thing cõfoꝛmable to the passions of our swete Christ, who fyrste suffered for vs, and afterward entred into his gloꝛye: Wee haue in thys world nothing so much to reioice in, as that we are made meete to be vn-

Letters of

Apoc. 2.

der the crosse with Chꝛyst. For ther-
by are we assured, not onely that the
gloꝛious spirite of god resteth vpon
vs, but also that we shall reign with
Chꝛiste, and bee gloꝛified together
with him, who hath testified with
his owne mouth, that they be blessed
which suffer persecution for righte-
ousnes sake, for theirs (saith he) is
the kingedome of heauen: into the
which we must also enter by manye
tribulatiōs. Happy is he (saith chꝛist)
that endureth to the end. Be faithfull
vnto death (saith the holy ghoſte) & I
will geue thee a crowne of life. &c.
But what mean I to make so long a
circūſtance vnto you, my deare hart,
who knoweth al these things as wel
or better then I? Oh that you hadde
the grace and ſtrength to do al things
accoꝛdinge to youre knowledge: I
meane, concerning the fleing frō I-
dolatry, and suffering for the truth.
As for al other things, I know you
are vnspotted, pꝛaiſed be god for you.
Oh that you durſte pledge me of the
ſame cup. (if need do requier) wherof
the

the lord of our glory hath not refused himself to drinke befoze vs, and hath left vs an example to folow his fote-
steps, that he might crowne vs wyth his owne glorye, and most pzeious giftes. Oh lord helpe thy deare chil-
dren that wold faine come vnto the, and loke not narrowly vpon our sins, which are the cause of oure long ab-
sence from thee, but couer theym for thy Chzistes sake, with the mantell of thy manifold mercies, whyche far surmounteth al thy woꝝkes, that we may not be ashamed, but reioyce at thy most glorious comming. & which do thou hasten accordyng to thy pro-
mise, for thy chosens sake. We haue deare sister, bene of longe season ac-
quainted with this earthlye old man of ours to much, which is ful of sin, and pzeiseth downe soze our vnder-
standing, that it is needful for vs to be tried throughe manye trybulations, that the rust therof myght be woꝝne awaye, that we might be made mete vessels for the lordes owne vse, and be sanctified to honour. Happy is he
that

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that endureth chasticinge. Whiche
blessing (my good sister) God offereth
vnto vs at this present, yea, and him
self also as oure moste deare louinge
father. Let vs willingly embrace him
therfoze, and geue thanks vnto his
name, that hath triumphantly gottē
victorie ouer al our enemyes, and is
now pleading our cause on the right
hand of God his father, in the kyng-
dom2 of heauen, where he kepeth po-
ssession for vs. To whom if we direct
oure eyes wyth a stedfastte faith, wee
shal not nede to feare, neithur death,
synne, nor hell, for theyr whole po-
wer is taken awaye, and Christes
righteousnes maketh answer for vs,
yea he is wholy ours with al his me-
rites, mercies and most swete suffe-
ringes, and we are his for euer moze:
so that we may boldly say, the lord is
our help, and therfoze we wyll not
feare what man may do vnto vs, for
he is but fleshe, and his breath is in
hys nostrrels: but the strengthe of the
lord, and the power of his word endu-
reth for euer: vnto the whiche let vs

stedfastly

Iohn Careles.

stedfastly trust, & then shal we not be
confounded. My deare friend & faith-
ful sister K. thynke no unkyndnes in
me, that I wryte thus boldlye vnto
you: for verily it is of pure loue and
a true hart that I beare vnto you, as
I am most depely bound, yea double
and treble. I haue plentifully reaped
your tempozal things, god recōpence
you for it. And ought not I thē much
moze to sow vnto you some of those
spyzitual thinges, wherewyth God
hath blessed me: yes truly: and euer-
lastyngge woē and damnation were
most due and sure vnto me, if I did it
not. God for his chzistes sake, forgeue
me my great neglygence in thys be-
half towarde you, and al the rest of
hys deare chylzen, whome I loue
in the lord, as mine owne soule, and
thanke God most hartelye, that you
do me likewyse, whych am most un-
worthy of the same. God geue me the
spyrte of prayer, that I maye there-
with supply some part of my duty to
warde you: for verily I am farre in
your debt, and so am like to die. But
my

Letters of

my suer trust is, that my good God, for whose sake I lose lyfe and goods, and al earthly commodities, wyl abundantly recompence you wyth his blessing, both spirituall and temporal, and in the ende bringe you vnto me, in the place of perpetual ioy and quietnes, where we shal rest from al our labours, and remaine together for evermore. There shall we most perfectly know one another personally: though in thys lyfe we are not like to doe so, for I am alredy proclaimed heretike at Paules crosse, I prayse god most hartily for it. For nowe I know I shal shortly be with him, for whose sake I am so called: and shalbe yet more solenely y Sunday after Trinity Sunday, docto Harpesfield saith, I thanke him for his paines. For he hath geuen me good warning to prepare my selfe ready against the daye of slaughter: whiche time is not yet in their handes, for all their bragges and proud boastinges, but in the good wil & determinatiō of my most deare God, and louinge father. And right

suer

John Careles.

suer I am, that they (I meane my e-
nemies) and if al the diuels in hell do
helpe theym, can not shorten my life
one minute of an howze, otherwyle
then **GOD** hath appoynted, for his
glozy and my eternal profit. There-
fore vpon him wil I cast all my care,
& be careles, according to my name,
in spite of theym all, and tell them I
will, when I come befoze them, that
GOD doth laughe al their doinges to
scozne, and shortlye wyl brynge all
their counselles to naught, to their
owne vtter confussion, if they be not
conuerted. For whiche thing let vs
praye to him, whiche onelye is able
to doe it, and wyl, when he seeth hys
good time and pleasure. In y meane
space, the same **L D R D C** geue
vs hys peace and pacience, with plen-
tiful consolation and ioye in the holy
ghost: who gouerne, guyde, lead and
conduct vs vnto the very end. Thus
yet once agayne I commit you vnto
Goddess moste mercifull defence,
who euer haue you, and all yours,
in hys blessed keping. The blessinge
of

Letters of

of God be with you evermore. A-
men.

Yours for ever moste unfeynedlye, John
Careles, prysoner of the Lorde, at all ty-
mes abiding his most merciful wyll & plea-
sure. Pray, pray, pray.

FINIS.

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